School of Theology at Claremont
1001 1364532

MISSION ACTIVITIES

CONSIDERED IN RELATION TO THE MANIFESTATION OF THE SPIRIT

BY

ROLAND ALLEN

WORLD DOMINION PRESS
1, TUDOR STREET, LONDON, E.C. 4

Price One Shilling

The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

MISSION ACTIVITIES

BV
2063
A45

CONSIDERED IN RELATION TO THE MANIFESTATION OF THE SPIRIT

BY

ROLAND ALLEN, M.A.

Author of *Missionary Methods: St. Paul's or Ours, Educational Principles and Missionary Methods, Voluntary Clergy, The Spontaneous Expansion of the Church and the Causes which Hinder it, etc.*

WORLD DOMINION PRESS
1, TUDOR STREET, LONDON, E.C. 4

Price One Shilling

063
A45

WORLD DOMINION PRESS

Publications

The Publications of the WORLD DOMINION PRESS are designed to give to all who are interested in Christian progress, information in regard to the World situation which will help to direct Prayer, Plans and Resources, towards Complete World Evangelization. They also deal in a unique way with the Principles which should govern all efforts to spread the Gospel throughout the World. Further, they attempt to throw into bold relief the Regions of Greatest Need

WORLD DOMINION PRESS
1, TUDOR STREET, LONDON, E.C. 4

An Examination of our Mission Activities considered in relation to the Manifestation of the Spirit.

THE QUESTION PROPOUNDED.

IN a series of questions prepared for the consideration of a Missionary Conference in Shanghai in 1926, I found one which struck me as peculiarly arresting and suggestive: "Why is it that the Christian Movement in China has impressed people chiefly as a movement of activities rather than as a spiritual force?"

THIS QUESTION IS OF MORE THAN LOCAL IMPORTANCE

This question seems to me to have more than a merely local significance. Not only in China, but all over the world, our Missionary Societies are engaged in the activities to which the question referred. We ought, then, to ask whether we must not expect the same question sooner or later to arise everywhere. Our work is world-wide and we cannot afford to pass lightly over consequences which are very serious when they become so apparent in one country as to be made the subject of enquiry at a Missionary Conference. If the defects are inherent in the methods which we employ, we must expect similar consequences everywhere, and we ought betimes to take heed lest we multiply an evil which we deplore. If we found a leprous spot on one part of the body, we should not be content to treat it as a purely local trouble, and to regard the rest of the body as healthy because no sores had as yet broken out on the other members.

THE TERMS " ACTIVITIES " AND " SPIRITUAL FORCE."

By the " activities " spoken of I understand, as I said, nothing peculiar to Missions in China, but activities which we universally employ in all our Missions everywhere. It would be tedious to make out a complete list of them, but they include such things as the organization and direction of schools for the education of the people, of clubs for the welfare of young men and women, of institutions for the improvement of social conditions in towns and villages, of agitations for the removal or amelioration of evils such as opium smoking, or child marriage, or foot-binding, or forced labour, or overcrowding, of hospitals for the cure of the sick, of lectures on public health, of schemes for the improvement of agriculture, and such like, an endless list.

By the " spiritual force " of which the question speaks, I think that we cannot understand any or every spiritual force, because in that case the statement that the Chinese do not see a spiritual force behind the activities carried on by missions in their midst would be untrue. All men inevitably expect and seek for some spiritual force behind all human activities, and the Chinese have in fact lately been proclaiming that the spiritual force which they see in these activities is a capitalistic or an imperialistic spirit, or the spirit of a western civilization striving to bring them into bondage to itself. The Conference in its discussion of the question certainly took it for granted that the spiritual force which ought to be revealed to the Chinese is not any spiritual force, but a particular spiritual force, the power of the Spirit of Jesus, of the Holy Spirit. I take it then that the " spiritual force " meant by the writer of the question is that spiritual force, and no other.

THE DANGER OF VAGUE NON-CHRISTIAN TERMS.

Nevertheless, we ought to observe that there is a growing tendency among missionaries to use vague and comprehensive religious terms which are not essentially Christian in place of terms which are essentially, definitely and clearly Christian terms. This tendency is dangerous. As

we shall see later, it makes no small difference whether we speak of a " spiritual force " or of " The Holy Ghost." In the one case we think and speak, and in the event act, as if we had to do with an impersonal force ; in the other we think and speak, and in the event act, as if we had to do with a Personal force. The difference is not small.

THE STATEMENTS CONTAINED IN THE QUESTION.

The question implies four definite statements : (1) that the activities are so prominent that they absorb attention ; (2) that the missions appear to exist for them ; (3) that there is a spiritual force which might appear, and be made manifest ; (4) that this force is obscured. We may also, I think, say that the question suggests that the revelation of the spiritual force is, in the mind of the author of the question, a matter of importance, and its obscurance a source of regret.

THE CONFERENCE ACCEPTED THE STATEMENT OF FACT.

The Conference which considered this question did not deny any of the statements suggested by it. The question proposed was : Why is this so ? And to that question three answers might have been given : (1) It is not so ; (2) It is so, but we do not know why it is so ; (3) It is so, because. . . . The Conference did not attempt to give the first of these answers. It did not deny the suggestion that the activities obscured the spiritual force ; it suggested a solution of the problem, Why it is so. In doing this it accepted the assertion that the spiritual force was in fact obscured. I shall not attempt to prove the truth of the assertion. I shall accept it as the Conference accepted it, for I believe it to be largely true not only in China but elsewhere ; and I shall try to show the underlying causes of it.

THE SOLUTION SUGGESTED BY THE CONFERENCE.

The Conference itself suggested a solution which seems to me inadequate. In its Findings it warned missionaries

that there was a danger of their becoming so immersed in the activities as to neglect the habits of prayer and meditation. In so doing, under an exhortation to piety of life, it suggested that the missionaries were themselves falling into the error which they deplored in the Chinese people, paying more heed to the activities than to the Spirit. It did not indeed directly say that this was so; it only pointed out that this might be so.

THE SOLUTION IS NOT SUFFICIENT.

But is this so? Are we to believe that our activities fail to impress people as a spiritual force, because there is in fact little spiritual force behind them? Is it true that missionaries generally are so immersed in activities that they neglect their prayers and forget the Spirit which should inform all their activities? The Missionary body is a large one composed of many different individuals of many different types, and in so large a body some may be, and probably are, so afflicted; but the great majority are sincerely desirous of being guided by the Spirit and of expressing the Spirit in all their activities; and behind them is a great host of Christian people who pray for them and subscribe money to help them, earnestly desiring the manifestation of the Spirit. I do not think, then, that we can possibly accept this answer as complete, or sufficient.

Putting this answer, then, on one side, not as unimportant, but as insufficient, we must consider that the activities may obscure the Spirit in three ways: (1) They may obscure it because they are made too prominent; (2) They may obscure it because they are used in such a way as to obscure it; (3) They may obscure it because they are in themselves of such a character as to obscure it. I propose in this paper to examine each of these in order.

I.

THE PLACE GIVEN TO THEM IN MISSIONARY CONFERENCES AND LITERATURE.

The place given to these activities in our Missions might at first glance appear a sufficient answer by itself to the question why the activities obscure the Spirit. That place is overwhelmingly great. In every Missionary Conference, in every Missionary Magazine and Report, in every Mission Station all over the world, these activities occupy a large, and an increasingly large, place. They are constantly brought before us as though they were essential to the evangelization of the world, and we are sometimes even told that our definition of evangelization must be such as to include them.* Look where we will, we see Missionary leaders constantly busy about these activities, and their appeals and their speeches keep them ever in the foreground. What we appear to put into the place of first importance, it is not surprising that others should think the most important.

The impression which we receive in reading Missionary literature is very marked and clear. We do not indeed know, we are never told, what proportion of the funds, or of the agents, of Missionary Societies are engaged in these activities, but we do know that it is large, and we do know that those engaged in them are insistent in their demands for larger support, and we do know that each form of activity is presented in turn as the most important work to be done at the given time in the given place under the given conditions. We know also that when there is any hope of obtaining subscriptions from commercial firms or from the general public who are not likely to

* A great Conference at Le Zoute in 1926 stated this explicitly.

support evangelistic work, the beneficent activities are put in the foreground.

WE, AS CHRISTIANS, LAY SPECIAL EMPHASIS ON CERTAIN FAMILIAR EXPRESSIONS.

The impression which we receive is very clear, and it is only checked by a certain conviction and expectation on our part, based upon our own knowledge and experience as Christians living in a Christian Church and familiar with the Christian motive, that these social benefits are not the sole and complete object of Missionary work. If we had no means of arriving at the truth other than a balance of statements, if we did not lay a peculiar emphasis on certain expressions familiar to us as Christians, which Missionaries use in speaking of their work, we should be hard put to it to avoid the conclusion that large numbers of Missionaries, and a larger proportion of Missionary leaders, were really social reformers, seeking to overcome social evils simply because social evils are a social danger to the human race in this world.

THE PLACE GIVEN TO THEM LOCALLY.

We cannot then be surprised if people who have not our private and peculiar knowledge should reach that conclusion. Their sole means of judgment are the existence of the organizations and institutions in their country and the public utterances of the leaders of these activities who, in commending them, lay great stress upon the public evils which they are founded to combat and the public benefits which they confer upon the community as a whole. They see government officials attending the opening of these institutions and supporting these activities quite apart from any personal acceptance of the religion with which they are connected, and they hear them commending them as useful and important social activities. It is not surprising, therefore, if they receive the impression that these activities are of primary importance in the eyes of those who conduct them.

THE ACTIVITIES OF THE LOCAL CHURCHES ARE OVERSHADOWED BY THEM.

But it is still necessary to enquire why activities carried on almost entirely by foreigners and by a few natives who have learned foreign ideas and have been trained by foreigners, so entirely absorb attention. Compared with the number of Christians in China, for instance, as in most other places, the number of foreign Missionaries and native Christians engaged in these activities is comparatively small. That so far as this minority represents anything that can be called the Christian Movement, the Christian Movement is a Movement of activities, is so obvious that anyone might wonder how the question came to be asked. As I have said, these activities occupy such a place in the thought and the speech and the action of our Missionary leaders that it would be almost impossible for anyone who began to study our work by reading Missionary books or going about the world to escape from that conclusion. It is, therefore, not in the least surprising that non-Christian onlookers should receive it. But it is surprising that, when there are such large numbers of native Christians, the activities of this comparatively small body should bulk so large in the country that the Christian Movement can be identified with these activities. We must, therefore, ask ourselves how it comes to pass that the activity of the native Christians is so completely overshadowed by these activities.

THE NATIVE CHRISTIANS TAKE LITTLE INTEREST IN THEM.

It is well known that these activities are maintained almost entirely by us, and a small body of educated natives who have learned our western habits of thought and action, and that the great bulk of the native Christians feel no responsibility whatever for their maintenance, looking upon them as essentially our work. This is so much the case that if we were forced to withdraw it is very doubtful if the native Christian community either would, or could, continue any of these activities in their present form,

and it is certain that nearly all the larger institutions would collapse immediately. The Christian Church in the country certainly could not maintain them. They are essentially " of " us. They represent our ideas of Christian work. When a Chinese Christian leader was asked the other day what the native Christians thought of a problem which had arisen with regard to educational institutions, he answered that they never thought about them at all, that they did not consider these things as in any sense their business, but looked upon them as something which we carried on for our own purposes, with which they had nothing whatever to do. The activities, therefore, cannot possibly be thought to express the spirit of the native Church.

THE CHURCH IS IDENTIFIED WITH COMMITTEES.

The activities are carried on by Missionary Societies from Europe and America, and by Committees composed of Europeans and a certain number of western-educated natives, almost wholly apart from the great body of the native Christians. Nevertheless the Committees which carry on these activities speak as though they represented and really were the Christian Church in the country, and as though their activities really were and represented the activities of the Christian Church in the country. At this Conference in China, for instance, of which I have been speaking, a question was propounded for consideration: " Upon what few things should the Church in China concentrate its strength to-day so as to be of the greatest service to the people of China? " It is quite impossible to understand that question at all unless we identify the Christian Church in China with the Committees. A Committee which commands the use of money and a number of agents can concentrate its use of these upon a few forms of activity by employing agents only of a certain type for certain specific work. But can the Church concentrate its energies upon a few activities unless it is identified with the Committee? Its members are engaged in every form of activity in their daily life, and none can be ruled out.

And the Christian Church expresses the power of Christ in the lives of her members in everything that they do or say. It is only by identifying the Church with the Committee that we can understand this question at all.

THE NEW PRELACY OF COMMITTEES.

Here we are face to face with a very remarkable phenomenon. In the middle ages the clergy gradually came to occupy such a position in the Church that they sometimes spoke of themselves as "The Church." The laity were in such a subordinate position that they hardly counted. The Church, as represented by the clergy, spoke. It was the business of the laity to support the clergy. To-day we see Committees of "Leaders" in the Mission Field arrogating to themselves that same position. They call themselves the Church, and they call their activities the activities of the Church, regardless of the fact that they do not represent the great body of the Church, and that the great mass of the Christians take very little interest in their activities, and certainly feel no responsibility for them. It is true that I have taken an example from China because it happened to be a convenient one, and the Conference in question stated the horrid truth with singular precision. But we can see the same thing going on everywhere. There is arising a new prelacy, a prelacy of Committees.

THIS EXPLAINS THE NATIVE OBJECTION TO THE CHURCH AS FOREIGN.

(If we want to understand, rather than to protest against, the widespread conviction in all lands that the Christian Church is a foreign institution, I am sure that we must take this position of the Committees into account. In them foreign influence is concentrated. This is true even where a majority of the Committees are natives of the country. The natives who sit on these Committees are all men who have been trained in western habits of thought; and the money upon which the Committees depend to carry on their work is almost wholly derived from a foreign source.

The Committee is an institution of foreign creation and carries on its work in almost identically the same way whether its members are natives or foreigners. It is for that reason that foreign Societies entrust money to it with confidence, assured that whether the majority of its members is foreign or native will make little difference in the conduct of the activities; the moment that there is any serious doubt whether this will be so, the foreigners demand safeguards. Thus, from the point of view from which we are now considering them, it makes no difference whether the Committee is wholly foreign or composed almost entirely of natives. The work is foreign and must be conducted to the satisfaction of foreigners.)

Since the Committees assume this position and use this language and are in control of large resources, and carry on activities which naturally attract attention, and are in a position to advertize their activities in every possible way, the activities carried on by these Committees completely overshadow the activities of the real Church of the country, the daily activities of quiet simple Christian men. And the non-Christian world is misled into forgetting that it is the Christian life of the common quiet members of the Church which is the real activity of the Church, and think of the Christian Church and her activities, as these Committees teach them, simply in terms of those showy and expensive activities which Committees put in the foreground. And when they think of the Christian Church, they naturally think of her in terms of Committees, and in terms of activities of a foreign type directed on foreign methods. Hence it is that the native peoples get the impression that " the Christian Movement " is a " movement of activities."

II.

The manner in which we use the activities emphasizes the prominence which we give to them.

THE MEANS ARE PUT IN THE PLACE OF THE SPIRIT.

We use them as if we relied upon them to produce the results which we desire. That the Spirit may be revealed it is essential that men should plainly and unquestionably depend upon the Spirit; but in all our activities there is an apparent reliance upon the activity to produce the result. Do we not habitually talk of uplifting and enlightening men *by* education or *by* social work of some kind?

I have seen a letter in which a missionary wrote: "How can we expel witchcraft from Africa? By preaching the Gospel? Did that do it in England? A belief in witchcraft is carried over by Africans from paganism into Christianity. I personally believe that we can only free them by the God-given knowledge which we have of the germ causation of disease." And I know that that sort of idea, though less clearly expressed, recurs in Missionary literature and in speeches delivered at Missionary Conferences.

Do we not talk of creating leaders *by* training? What are we saying? We are saying that the means employed produce the effect. We say that our training makes leaders, our education enlightens the intellect, our social work ameliorates conditions of life. Well, suppose they do: these are not the ends which we set before ourselves: the end which we set before ourselves was a revelation of the power of the Holy Ghost. We have either lost sight of the end or we have put the means, our "activities," into His

place. When the activities usurp the place of the Holy Spirit, the Spirit is obscured and hidden, because He is in fact deposed from His rightful place. It is He who creates leaders, it is He who enlightens, it is He who uplifts, it is He who teaches men to " live," whatever the conditions in which they live. We cannot have it both ways.

NATIVE CHRISTIANS ARE TAUGHT TO RELY UPON OUR ACTIVITIES.

Do we not rely upon our activities ? In relation to our converts, upon what do we rely for their spiritual, moral, physical progress ? In the last resort on what do we rely ? By " in the last resort," I mean to express the point at which we say " It is all up ; failure must follow." At what point do we commonly say that, and in respect to what aids ? Do we not say " newborn Christians," or " Infant Churches," as we call them, cannot possibly stand secure without our " activities " to support and train them ? Do we speak, or act, as if we did in fact rely, and teach them by our own action to rely, upon the Holy Spirit for their guidance and keeping ? We often talk to them and to one another of reliance upon the Holy Spirit, but do our acts support our speech ? In the main ? In our daily practice in relation to them ? I think not. From our preaching they might learn to rely upon the Holy Spirit for the establishment and expansion of the Church ; but from our other speech, from our obvious fear of the consequences of the removal of our education and organizations, they do not learn it ; for we do rely upon *our* guidance. Missionary Conferences and appeals for men and money constantly proclaim it in explicit terms.

THEY ARE NOT ESSENTIAL.

We speak and act as though the maintenance of these activities was essential ; but none of them is really essential to the propagation of the Gospel. If we ask ourselves in regard to any one of these activities, Could there be a propagation of the Gospel without this special form of activity ?

the answer must be in every case that there could; as a matter of fact there has been in the past a highly effective propagation of the Gospel without it, and there might be such again.

With respect to many of our activities we often hear men speak of a "worth while line." A short time ago missionaries were discussing education in India and questioning whether under certain conditions it would be worth while to carry on their educational work. The same question might easily arise with regard to all our activities. Now when we speak of a "worth while line" in relation to any activity we assert that it is not essential, because we say that under certain circumstances we shall give it up. In every undertaking there are certain things which are indispensable; the work cannot be carried on without them. So long as the work is worth while, these things are worth while. The moment that we admit a worth while line, the moment that we say: under such and such conditions we will dispense with this or that, we acknowledge that this or that is something that we can do without. Of course that does not necessarily mean that we can easily do without it, or can lightly dispense with it, but it does mean that its existence is not indispensable, essential, or necessary, to the conduct of the work. Now I venture to say that every one of our activities is in this position. The propagation of the Gospel is the indispensable; nothing could induce us to say that it has a worth while line, but all these activities are expedients and have a worth while line.

WE SPEAK OF THEM AS ESSENTIAL.

This may seem a truth too obvious to need stating, but we are constantly in danger of forgetting it. It is quite pardonable in the leaders of these activities that they should sometimes forget it, and speak of their activities as worth while in themselves; but that is simply to make the activity an end in itself. It is to do precisely what the question which we are discussing and the Conference to which it was propounded, deplored. There is a larger

purpose in which these activities are subordinate parts, and to fail to recognize that is to treat the part as the whole, the subordinate as the dominant. I should hesitate to write this, but it is needful to do so. Lately missionary leaders have been speaking often of education or of medicine, as if these were not subordinate to any higher dominant, as if they were ends in themselves, as if the practice of them was essential, as if they were in themselves the Gospel. We need to be reminded that the Gospel has been spread abroad without them, and we need to be reminded that they are not indispensable. If we forget it we make social progress our Gospel and become more concerned about social progress than spiritual regeneration, and then it can scarcely surprise us if non-Christians see in our missions activities rather than the power of the Holy Ghost.

THE MANIFESTATION OF THE SPIRIT IN THE NATIVE CHURCHES IS OBSCURED.

I pointed out above that the position of the Committees obscured the Church ; I pointed out also that our apparent reliance upon our activities does not teach the Church to rely upon the Spirit. What I must here insist is that not only the people generally, but the Native Christians in the country learn the lesson so taught.

THE MANIFESTATION OF THE SPIRIT IN THE NATIVE CHURCH.

The " people " look upon the Christians and they see the influence of foreigners rather than the Spirit. For the revelation of the Spirit the activities of the Christians as individuals and as a body, the Church in the place, should be the most clear revelation of the Spirit. Christians living naturally in their old familiar homes must live their lives exactly as their neighbours and friends live, or they must show some change. If they live exactly as their neighbours, then no question will be asked, because all their neighbours will be familiar with the spirit which animates them.

But if there is a change in the spirit in which they do familiar things, then a question at once arises. When men see a change in the lives of their neighbours who have previously lived a life in all respects identical with their own, and whose life is still in nearly all its outward aspects identical with their own ; when they see such neighbours changed, doing the same things that they do themselves but doing them with a difference, in a different spirit ; when they see them united in a Church which is a living body in the place and in which the Spirit resides which appears to affect the conduct of its individual members ; then they inevitably begin to wonder and to question the cause. If these Christians are unlike their neighbours, the cause must be an object of curiosity. It must be some internal spiritual power which makes them unlike. If their neighbours judge the change to be a bad one, they will certainly ascribe it to some evil spiritual force which has seized upon them ; if they judge it to be good, they must ascribe it to a spiritual force which is in its nature good. They are then face to face with a spiritual force previously unknown to them, but unquestionably a spiritual force. If the change is seen to be good, and the spiritual force which causes the change is judged to be good, then the people are face to face with the Holy Ghost.

This is a witness by activity which we find it extremely hard to appreciate. A change which is very visible to a man's heathen neighbours and friends in China, or in Africa, is often wholly invisible to us. We do not live, and cannot live, sufficiently close to the life of the people to see it. We should often say that a man was no better than his neighbours when his neighbours see a subtle change in him. Similarly a native Church might well appear to us eaten through and through with pagan superstition when the people in the village or town would see that it was the home of a new spirit that was in fact changing the whole outlook of its members. We are very bad judges of such matters.

THE MANIFESTATION IS OBSCURED.

But suppose that the Christians are not free in this sense; suppose that they are led and guided by a foreigner, or by an agent trained by a foreigner ; suppose that their Church is a body ruled by such men and discipline is enforced by them, education carried on by them, lessons taught by them, then if there is any change in the lives of the Christians it can easily be ascribed to the influence of the foreigner and his teaching and his financial assistance. The witness to the Spirit is obscured. It is not, of course, annihilated, but it is obscured. The non-Christian onlooker has an easy explanation ready to his hand.

THE CHRISTIANS ACCEPT THE POSITION.

And the Christians as individuals and as a body, the Church in the place, are weakened. The activities of the foreigners and of their trained agents oppress them spiritually whilst they assist them. They learn to rely upon the activities of the foreigners or of the Committees, at the best to follow and support them when they lead, at the worst to wait for them to act. They cannot act naturally, freely, in the Spirit. All their little simple activities are overshadowed by the comparatively great organized activities of the Committees. They get the idea that the only proper way to do Christian work is to join a preaching band, or to support a great organization by contributions which are often wrung from them by exhortations or, still worse, by assessments. The force of the simple daily activities is lost to them. They do not do their own work, the work which all must do, as the proper Christian work of their lives. The Church largely ceases to function as a Christian Church in a heathen place, the Christians miss their way. The first and proper Christian activity of a Christian Church is to carry on its own life Christianly ; the first and proper activities of the Church are the activities of its members, the common simple activities which all fulfil well or ill. That is what is lost by our manner of using our " activities."

III.

It remains to consider the character of the activities in which we engage.

THE PLACE IN THEM OF MONEY.

They all openly and unmistakably give great prominence to money, and the collection of money. They all depend upon money for their existence. It is inconceivable that they could continue without large funds of money. This is true not only of those activities which are concerned with the material and physical welfare of the people at large, such as public education, or public hospitals, and the like; but it is true also of those activities which are more immediately concerned with the expansion and establishment of the Church, such as training schools for evangelists, or pastors or teachers. It has invaded the very organization and life of the Church itself. To-day a propagation of the Gospel, an expansion and establishment of the Church, without large funds of money seems to us almost incredible. We cannot imagine any progress without paid agents: we cannot imagine any Church without paid ministers: we cannot speak of self-support except in terms of finance. It may sound almost absurd, but it is true. Money so dominates all our ideas of missionary work that we have carried over this dependence upon money from spheres, such as our organized activities, where it is plainly true that without funds of money the work must cease, into spheres where it is obviously untrue that without funds of money the work must cease. For any one can see that there might be Churches without paid ministers, and evangelization without paid evangelists. What is even more strange is that we have so succeeded in impressing these ideas upon our converts that, in many parts of the world, they have learned this lesson against all their inherited religious instincts and traditions. It is truly amazing. Christian activity and the collection of money, the Church and stipends, are now so inextricably bound together

that it seems almost impossible for anyone anywhere to learn to be a Christian without learning this as one of his earliest lessons in the Christian Faith. In producing this impression our missionary activities have had no small influence. They are costly tools; they keep money ever in the foreground.

THEY ARE NOT THE MOST SPIRITUALLY COSTLY.

They are costly tools in the financial sense, but they are not costly in the spiritual sense. The management of institutions, social work, does not make the heaviest spiritual demand upon us. The suggestion made by the Conference that missionaries might become so immersed in the activities as to neglect prayer and meditation reveals it. Many men and women feel that social work makes less demand upon their spiritual resources than prayer or meditation or reliance upon the Spirit in the Native Churches. Social work is indeed often an escape from spiritual toil. I think that it would be true to say that immersion in social work, education or medical practice, or the management of clubs, has been a path by which many men at first enthusiastically evangelistic have contrived to escape from a task which they found difficult beyond their expectation into an easier task. They have more or less consciously tried to satisfy their souls by persuading themselves that this work which was naturally to them more easy was yet the proper expression of the divine desire which the Holy Spirit inspired for the conversion of men to Christ and their establishment in the Church. Social work is to-day for us popular and applauded, and comparatively easy; it does not make the deepest demand upon the spiritual force. It is not the most costly work in that sense. It can be undertaken without great spiritual effort.

THEY PRESENT SUBORDINATE OBJECTS AND ENDS.

These activities have each of them some immediate object peculiar to it, and that object is some form of social advantage which seems to us to-day desirable. Sometimes

it is the propagation of a social, or political, theory, which is the theory of the moment and will almost certainly give place sooner or later to another which in its turn will be proclaimed as the only Christian theory. In our practice of these activities we apparently go to a country definitely and deliberately to improve social conditions according to our ideas of good social conditions. We constantly speak as if the improvement of intellectual and moral and physical conditions was directly the object of our work. The Conference in Shanghai so spoke ; the Conference at Le Zoute so spoke. The impression which we receive in reading Missionary literature is very marked and clear. Who has not heard that the Y.M.C.A., for instance, exists as an organization for supplying young men with healthy clubs, or that Educational Missions exist to produce healthy and moral and intellectually enlightened citizens, or that Medical Missions exist to lead the way in matters of hygiene and the cure of disease. The impression produced is that each of these forms of activity is a separate " activity " with its own peculiar end in view, and that end some social advantage to the country. It is not surprising, therefore, if onlookers receive the impression that the object which Missionary Societies have in view in establishing and maintaining these organizations is what it appears to be, or that if they have any inkling that the apparent object is not the sole object, the inkling takes the form of suspicious doubt as to its real character. For Social Reform is easily interpreted as interference with the habits and customs of the people, and, when advocated and led by foreigners, is easily interpreted as an interference with the sovereign rights of the nation, or the ancestral rights of the tribe, to manage its own life in its own way.

CONTRAST WITH THE APOSTOLIC ACTIVITY.

That missionaries should set out to inaugurate and conduct social reforms is so familiar to us that we scarcely question it ; but if we look at the New Testament account of the work of the Apostles, we see at once how strange it appears. If we try to imagine St. Paul, for instance,

setting out to serve the people of Macedonia in the sense in which we set out to serve the peoples of China or of Africa; if we try to imagine him discussing the question, "Upon what few things should we concentrate our strength so as to be of the greatest service to the peoples of Galatia or of Macedonia," we find that we cannot imagine any such thing. It becomes inconceivable. And the reason? Because times have changed? Certainly not; it is because there is a great gulf between our idea of direct social service as the work of a missionary of the Gospel and his conception of his work as a missionary of the Gospel. He could not have contemplated the possibility of undertaking "a few things." He had one end, one purpose, one work. He could not have looked upon the service of the people of Macedonia, in our sense of the words, as his work; he could not have attempted to reform social evils directly; he could not have dreamed of attempting to impress the people of Macedonia with the excellence of his social activities, so that they might hail him as a benefactor and welcome him because he provided schools for their children, orphanages for their waifs, or hospitals for their sick; he could not have imagined the possibility of revealing the power of the Gospel in any such manner, or by any such activities. The Churches which he established did those things, or things like them; they soon began to bury outcast dead, to purchase the freedom of slaves, and to do other pious works which appealed to them as proper expressions of Christian charity; but St. Paul himself never directly engaged in any such work nor endeavoured to direct the Christian Churches of his foundation in the doing of them. He could not have done so. Social activity of this kind was a fruit of the Spirit and it could not be expected to appear until the Apostles had done their work and had ministered the Spirit. Then the charity of the Spirit expressed itself in these forms. It was the business of the missionary to minister the Spirit, it was the business of the Church to express the Spirit in social service. It is hard to think, then, of St. Paul and of these social workers whom we send abroad as missionaries in the same sense,

though both are Christians and both go out. When we do this kind of work as missionaries we simply confound the work of a missionary with the work of a leader of a settled Christian Church. But that is what we are always doing; and the result is hopeless confusion.

THEY GLORIFY HUMAN WIT AND SKILL.

In all these activities human wit and human skill are ever in the foreground. They are essentially activities to be carried on by men with specialized training. The deepest spiritual knowledge of the needs of the soul, of the power of the Cross, of the grace of God, of the love of our Lord Jesus Christ have no place in the equipment *necessary* for their conduct. They can be, and sometimes are, carried on by men who know none of these. They are not necessary any more than they are necessary in the equipment of a successful banker or lawyer. The equipment for the conduct of these activities is essentially a special training for that particular form of work—for medical practice medical training, for educational practice educational training, for the conduct of a club experience in club administration, and so on. It is true that to do any of these things Christianly it is necessary to be a Christian, but that is true of every action in life; what the special activity, as a special activity, demands is the special skill, the special training. The increasing appeal for leaders, and for better trained leaders, keeps this ever before our eyes. The specialized activities demand it, they emphasize it. We are always being told that in education, which is the activity popular in missionary circles to-day, it is trained skill that counts. To-morrow some other activity may be the one on which Missionary Conferences expand, but the demand will be the same. It will be a demand for special training and technical skill. Thus the human element is exalted in all our activities. Science, in its widest sense, is in the foreground. Without it the activities cannot be efficiently carried on; efficiency in the conduct of the activities is inevitably ascribed to it.

THEY APPEAL TO THE WISDOM OF THE WORLD.

They are essentially the kind of activities which appeal to the wisdom of this world. They aim at and attain immediate social and economic advantages which attract the applause of statesmen and the support of the more far-seeing and wise-hearted merchants, traders and employers of labour. Men who have little faith in the Holy Ghost, who scarcely understand the meaning of the ministration of the Spirit, who certainly cannot see that the ministration of the Spirit is the secret of all true progress, or that given the Spirit, the progress is inevitable; men who believe that true progress can be attained by the improvement of conditions, the teaching and practice of sound economic doctrines or by technical instruction; men who fancy that right relationships between man and man can be attained without the Spirit of right relationship; men who would certainly not support the propagation of the Gospel as the power of God unto salvation; readily support these activities because they value the immediate social and economic advantages which are attained by their influence upon non-Christians who have not received the Spirit equally with Christians who have. The wisdom of the world can understand them.

IV.

THE TEACHING AND EXAMPLE OF ST. PAUL.

Let us turn to the New Testament. It is always refreshing to do that, because we at once escape out of our modern confusions into a clearer atmosphere where first principles are kept first and expedients are put into their proper place.

I have already pointed out that it is impossible for us to imagine St. Paul and those who followed him going about to propagate the Gospel and to establish Churches

by embarking on all sorts of activities for the benefit of the peoples of the Roman Empire. He and his followers had one object, one purpose, and that purpose was, not to raise directly the social conditions of the people to whom they went, but to bring them to Christ, to minister the Spirit, to establish them in Churches in which the Spirit lived and was manifested in and through the activities of the Body and of all its members, transforming them from within, so that their activities became and appeared different from the activities of the heathen society and they themselves different from the heathen people amongst whom they resided. With that one object, with that one purpose, they were delivered from the confusions which arise in our missions through multitudinous activities, each aiming at some subordinate object. In the Apostolic life and teaching and example first things were not simply first ; they stood alone ; there was no other object in the field, and consequently there was no possibility of confusion.

ST. PAUL MET THE DIFFICULTY THAT THE SPIRIT MIGHT BE OBSCURED.

But there is one passage to which I now wish to call attention particularly, because in it St. Paul recognizes the possibility of a certain course of action producing precisely that result which the Shanghai Conference deplored. He presents the case ; he argues the point. St. Paul then knew the danger of obscuring the spiritual force. Here, as in nearly all our modern missionary difficulties, he has faced the danger before us : he met it ; he knew how to avoid it ; and we might learn from him, if we would. But, unfortunately, we consider him out of date, and we do not foresee the danger as he foresaw it, and we discover it only when we have fallen into it. Then we begin to ask : Why has this evil come upon us ? We begin to consider what we are doing, when it is already too late, when we have gone so far that to retrace our steps is difficult, and there are many to proclaim that we cannot afford to go back to Apostolic principles, because we have already invested so much time and labour and money.

THE PASSAGE I COR. i. 17–ii. 16.

In the Epistle to the Corinthians St. Paul says that there was a method of propagating the Gospel, attractive to many, open to him, which he deliberately declined to use. He is not, of course, speaking of any of our social activities by which he might have presented himself as a social reformer, and his Gospel as a Gospel of Social Reform. As I have said, such a conception of his work would have been so alien to him that it is positively inconceivable even to us that he should have set before himself the service of the people of Achaia, in our sense of the word service, as the direct object of his work. He is speaking of a method of commending his Gospel to his hearers which was very attractive in his day, as, indeed, it is to many minds in ours, and was in fact the common and natural method used by intelligent and thoughtful men in commending any new religious theory or way of life. This method he describes as "wisdom of words," "the wisdom of the wise," "the wisdom of this world," "excellency of speech," "the wisdom of men." He says that the use of this method would have "made the Cross of Christ of none effect." Men would have accepted the preaching as a wisdom akin to the wisdom of other philosophical theories with which they were familiar; they would have made progress, so far as they made any progress in morality of life, or in theological truth, by it, and by their intelligent apprehension of it, rather than by the power of the Cross, the power of God, the wisdom of God. He says that it would have obscured the power of God, the wisdom of God, which was in the eyes of the Jews and Greeks weakness, foolishness and an offence.

THE RELATION OF THIS PASSAGE TO OUR ACTIVITIES.

Now I ask my reader to consider carefully whether our activities, our use of scientific methods, is not closely akin to what St. Paul calls the "wisdom of the wise," the "wisdom of the world." Is it not in fact "the wisdom of

the wise," the "wisdom of the world" to-day? Do not "the wise" who have little faith in the power of the Cross, little knowledge of the power of the Holy Ghost, expect from it progress and enlightenment, intellectual, moral and physical; and do not missionaries who use it enjoy their applause just so far as they appear to rely upon it, and do they not lose that applause just in proportion as they decline to rely upon it and exalt the power which is of God, the power of the Cross, the power of the Holy Ghost above it? When they do that, are they not smiled at as people who have much sound sense and an excellent knowledge of true science but a strange kink in their brains; or derided as men ignorant of all true scientific principles, and carried away by a foolish superstition? Read the passage with our modern scientific activities in mind and see where they stand.

THE FRUIT SEEN IN THE CHURCH.

Then St. Paul says that rooted in this foolishness of God there appeared in the Church a true spiritual philosophy which far out-topped the philosophy of the world. We have used the philosophy of our day, the scientific methods of the wise, and we deplore the absence of true spiritual social progress in the Church. We have exalted the philosophy and we miss the power; not of course wholly; that could never be; but in measure large enough to perturb us. If we could follow the Apostle, we should see social activity in the Church producing social progress of the deepest and strongest character, because rooted in the Spirit, in the innermost depths; and because deep, slowly manifesting itself by quiet growth; so deep that few of us would at first have eyes to see it, any more than the philosophers of St. Paul's day could see the wisdom of which he spoke. But if we would see the like, we must follow his rule, and know, as he knew, the power which is of God, and learn to rely upon that and to decline to use the method which obscures it.

ZEAL DOES NOT ENSURE THE PROPRIETY OF THE MEANS WHICH IT EMPLOYS.

We need to recognize that zeal for God is not a guarantee that the means used to express the zeal is divinely inspired. There was an age when Christians thought the sword a proper weapon for expressing their zeal and faith; but it did not follow that the sword was a proper weapon. Their zeal and faith had its reward; but growth in the knowledge of Christ taught us that the sword was not a fit weapon for the Spirit. So men to-day are earnestly desirous of following the guidance of the Spirit, and of revealing His power to men; and they employ these activities. Their faith and zeal is not lost: Christ's kingdom is advancing, men are being converted to Christ, Christ's Spirit is being shed abroad; but it does not follow that the activities are the proper weapon of the Spirit. Another age may learn to look upon our use of activities much as we look upon the use of the sword by an earlier age. Because in them money takes so prominent a place, ours may one day be known as the age of financial Christianity, just as we look upon that earlier age as the age of military Christianity. As we regard the sword so a later age may regard money. It may learn the wisdom of the Apostle and decline to use such an ambiguous weapon. If the sword was an ambiguous weapon which might easily confuse the issue, money and activities which depend upon money, are not less ambiguous and may as easily confuse the issue. The time is not yet full. We have yet to learn the consequences of our use of money.

THE IMPORTANCE OF THE CHARACTER OF THE SPIRITUAL FORCE.

It makes a difference whether we speak of "a spiritual force" or of the Holy Ghost in this way. If we think of "a spiritual force" we naturally think of it as residing in a person and manifested to others in his activities. We can so think and we can stop there. The manifestation is complete. So when we speak of our activities as the

service of the people, and think of the force which moves us to the activities as " a spiritual force," we can stop at the manifestation of that spiritual force in our activities.

When we speak of the end of missionary activities as some service done to the people of China, or of India, or of Africa, we are thinking of what we do for them. In this sense our activities are curiously self-centred in spite of their apparent altruism. We stay at " for them." We cannot reach to " in them." That argues that we have lost sight of our true work. What we do for them is something that they cannot do for themselves ; but the ministration of the Spirit speaks not of what *we* can do, but of what *they* can do in the power of the Spirit. It is, therefore, something far more profound than our activities generally admit. Our activities are, indeed, in this sense superficial : the Spirit goes down to the roots in them. In proportion as we allow " for them " to absorb attention, in proportion as we miss " in them," we are really losing sight of the Spirit ; but are not " for them " and " to them " shouted aloud by our activities ; and is not this the sound which we hear in all our missionary conferences, even when the subject under discussion is the manifestation of the Spirit ? Are not *our* activities emphasized till we almost forget *their* activities ?

Even when we are not satisfied with our activities for others and we educate them to sit on the Committees, to run the institutions, to manage the clubs, or even to conduct the evangelistic activities which we have promoted, we fal short. For a master to teach a pupil the trick of the tools true play is not the same thing as ministering the Spirit.

Nay, more, when we speak of encouraging or inculcating a spirit, as missionaries often speak of " the team spirit," or " the public school spirit," or the " spirit of service," because we think in terms of " a spiritual force," we miss the ministration of the Spirit. Not every spiritual force is the Holy Ghost. Men may catch a spirit of altruistic self-sacrifice and yet not know the Holy Spirit. The spirit of self-sacrifice is not necessarily Holy, nor is it necessarily

the Spirit of Divine Love. I may give my body to be burned, said St. Paul, and yet not have that Spirit.

All these conceptions of our work as missionaries fall far short of the work in which missionaries of the Gospel ought to be engaged. We cannot stop at " for them " nor even " with them," or at a philanthropic spirit.

THE SPIRITUAL FORCE THE HOLY GHOST.

The Spiritual force with which Christians have to do is a Personal, Active, Spirit who works not only in us, as missionaries, but upon all with whom we deal and in all who will receive Him. Any success to which we may attain is His work. It is He who moves the soul, it is He who enlightens, it is He who establishes and upbuilds. We attain our end only when He is received by and revealed in another. The manifestation of the Spirit is only fulfilled in the ministration of the Spirit. That is, I suppose, the reason why St. Paul speaks of his work as a ministration of the Spirit. It is not enough merely to show forth the Spirit of Christ by pious and beneficent activity on our part as missionaries; it is the ministration of the Spirit which is our goal. It is not enough that those with whom we have to do should see our activities and recognize that they are inspired by a good spirit ; it is not enough that they should imitate our activities ; it is not enough that they should help us in them ; there is no satisfaction until they are actuated by the Holy Spirit and express the Holy Spirit in their own activities.

MANIFESTATION OF THE SPIRIT IN FREE ACTIVITY.

Just as we ourselves only manifest spirit in our activities where those activities are free and spontaneous, not forced or governed or controlled (even in slavery, though then the actual work to be done is controlled and forced, yet the spirit is revealed only in the free spontaneous activity of the soul in the performance of the work ; the spirit makes the work a free spontaneous expression of its

own life), so those to whom we minister the Spirit can only show forth His power in their own free spontaneous activity. Action done under compulsion or direction is no revelation of the Spirit. If we want to see what is the character of any living thing, we must see what it does in free conditions. To say that it is enough to see how it acts under ordered conditions is only to confuse our minds; because the manifestation of its character is made only so far as it is free under the ordered conditions. If then we want to see a manifestation of the Spirit in a form which can be understood, it must be in the unfettered activity of Christians under their own natural conditions.

THE KEY TO OUR PROBLEM—INDIGENOUS CHURCHES.

I believe that this is the key to the problem which we have set before ourselves. The spiritual force, the Holy Ghost, will be manifested to the people of any country to which we go when they see that Spirit ministered by us manifested in the spontaneous activity of their own countrymen. They cannot see that so long as every sign of progress in Christians in their country can be ascribed to the influence of foreign governors and directors exercised, either directly or indirectly, through ministers and officers trained and appointed and controlled by them; nor can they see it in the activities of fellow-countrymen who have received a foreign education and are engaged in directing organizations of a foreign type and largely financed with foreign money, exactly as the foreigners directed the organizations until they gave place to these trained natives.

It is here that we see the importance of the establishment of little native Churches which are obviously and unmistakably not under our control, but fully equipped with their own ministers and possessing full spiritual authority to direct their own life. We should spend our strength in establishing as many of these as possible. The establishment of such Churches would at once strike at the root of the difficulty which is presented to us. The people would see in those Churches Christians possessed by the Spirit and

showing forth the Spirit by being in some way different from other people who had not received the Spirit and acting in some subtle way differently from other people.

THE PLACE OF MISSION ACTIVITIES.

Then Mission activities would take a lower place and their influence be at once lightened, illuminated and counterbalanced by the activities of the local Churches. In a short time the activities of the Churches, though apparently small in any one place, would together bulk so large as to outweigh our activities ; Mission activities would be Mission activities and would not overwhelm the activities of the Christians in their local Churches, nor so overshadow them that men could any longer speak of foreign activities as if they were the sole examples of the Christian movement in the country. The Christian movement in the country would be outside them, more widely spread, and more effective. If any one looked for the Christian movement in the country, he would find it most powerfully expressed in the life of the local Churches. And that is what it ought to be. But that it may be so, the local Churches must be absolutely Native and obviously and unmistakably free from our control—not in our speech, but in the eyes of every Native.

THE WORK OF THE MISSIONARY OF THE GOSPEL.

And then I believe that we should gain enormously if we could see that missionaries of the Gospel ought to have not many activities, but one activity.

I venture to insist that missionaries of the Gospel have only one proper activity, the ministration of the Spirit of Christ. The material, social, political, physical advancement of the nation is not their proper, direct work. Their sole direct work is to bring to Christ those whom He has called and to establish His Church ; and the social, political, physical, material progress of the people must spring out of that, and be the direct fruit of the Spirit in them.

We must not admit for one moment the truth of a statement often made that the man who devotes himself to the establishment of the Church, declining to be involved in all sorts of activities for the improvement of social conditions, is indifferent to, or heedless of, the sufferings and injustices under which men suffer. He is nothing of the kind; he is simply a man who is sure of his foundation, and is convinced that the only way to any true advancement is spiritual, and is in Christ, and therefore he persists, in spite of all appearances, in clinging to Christ as the only foundation, and in building all his hopes for the future on the acceptance of Christ. He is not content with attacks upon symptoms of evil: they seem to him superficial: he goes to the roots. He cannot be content with teaching men "Christian principles of conduct," "Christian ideals of social life," still less with the establishment of Colleges and Clubs. Nothing but Christ Himself, faith in Christ, the obedience of Christ, seems to him equal to the need, and nothing else is his work but the establishment of that foundation. In doing this he is not showing indifference to social evils, he is not standing aloof from beneficent movements, he is actively engaged in laying the axe to the roots of the trees which bear the evil. That is not indifference.

That is what I mean by saying that the sole work of the missionary of the Gospel is the ministration of the Spirit.

WORLD DOMINION

Editor: THOMAS COCHRANE, M.B., C.M.

Issued Quarterly 1/-, post paid 1/2 *Annual Subscription 4/6, post paid*

WORLD DOMINION, with its International Outlook, is creating for itself an ever-growing Constituency among those in every land who are thoughtfully pondering the World Situation as viewed from the standpoint of the Kingdom of God. Many who are responsible for policy and administration in Christian work, are confessedly being influenced by its distinctive Message and the information which it contains.

The Great Objective of the Magazine is World Survey with a view to World Evangelization and the Creation of Indigenous Churches. In the pursuit of this objective WORLD DOMINION touches every phase of life, and its readers will be brought into touch with the inner situation in the various countries of the World.

A few Extracts from a mass of appreciative comments

THE PRESS

" The magazine is well called ' international.' It is full of interesting things."—*British Weekly.*

" I want to express my interest in . . . WORLD DOMINION . . . it shows a grasp of the World Situation which will be of special value to those who are privileged to see it."—DELAVEN L. PIERSON, Editor, *Missionary Review of the World.*

" Its pages are filled with . . . notes . . . and articles . . . all of a high standard."—*Church Missionary Review.*

" Amongst the many publications which come . . . from the home and foreign fields, there is none which is aiming at exactly the same goal as WORLD DOMINION."—*Life of Faith.*

' This Review is of extraordinary interest . . . should command the complete confidence of the Christian community."—*Christian.*

" There is a fine spirit and a wide outlook in WORLD DOMINION."—*Sunday School Times.*

" Do you ever see this Quarterly ? It is one of the most interesting and instructive magazines on the market. . . . If you want to become thoroughly up-to-date on the world movements to-day you ought to become a regular subscriber."—*Scottish Congregationalist.*

" Occupies a place of its own."—*Methodist Times.*

" Continues to increase in interest and value. No one keen on foreign missions should fail to see it."—*Congregational Quarterly.*

CLERGYMEN AND MINISTERS

" It is excellent, most excellent."

" WORLD DOMINION is splendid. The articles are most interesting and stimulating."

" Permit me to say how much I like WORLD DOMINION; it fills a gap in my outlook on missionary matters and helps me to a better understanding of the forces at work in other lands."

" My first thought was ' another magazine ! ' but I have been reading it and cordially welcome it . . . it clearly has a vision and can express its message."

" I greatly enjoy your magazine. It is too good to live and far too honest to pay ! I have not read anything so thought provoking for some little time."

" I have learnt to value the magazine for its inherent interest and freshness. You are justified in claiming a new presentation of the Mission Field problem, and I believe sincerely that you are on the right lines. Our General Secretary . . . has been so favourably impressed that our missionaries in India have had a Conference in which the problems as suggested by you have been seriously considered."

" It is very gratifying . . . to see so many references to WORLD DOMINION . . in periodicals."

MISSION SECRETARIES

" I would like to say . . . that no magazine comes to my desk that is more helpful to me than WORLD DOMINION. I always find it suggestive."

Deeply sympathetic . . . with your work in WORLD DOMINION. I am glad of the line you are taking . and trust that the influence of the Review may be far-reaching."

" May I express my appreciation of your splendid magazine, WORLD DOMINION; it is one of the best coming to this office."

" I have come to appreciate WORLD DOMINION more and more . . . a good many missionary magazines and papers come to my table, but WORLD DOMINION has a personality of its own, which is very helpful, in addition to the information which it gives."

" It is most interesting and highly suggestive. I should like to see a copy placed in the hands of all the clergy and ministers in the country, all the officials of the Missionary Societies and their Committees—particularly in the hands of all our students, medical and divinity."

THE PUBLIC AND THE MISSIONARY

" My very hearty congratulations on WORLD DOMINION. I think it is admirable."

" I want to congratulate you on WORLD DOMINION. I have read it from cover to cover with great interest and delight, and the contents should appeal to all laymen."

" I am reading WORLD DOMINION with a great deal of interest. You have struck the key note; you have the real vision."

" Keep turning out as useful stuff in the future as has recently appeared in WORLD DOMINION. It is top-notch and should be read by every Christian layman. I am urging it upon all I meet here."

" Your valuable literature has been an eye-opener to me. I hope someone with means will help to get it into the hands of every leader and into the hands of every missionary in the world."

WORLD DOMINION PRESS, 1, Tudor Street, London, E.C. 4

The Survey Series

The WORLD DOMINION SURVEY SERIES attempts to describe briefly and clearly the situation in various countries as viewed from the standpoint of the Kingdom of God.

THE CHALLENGE OF CENTRAL ASIA. With Map.
Price 6d. (post paid, 7d.)

INSULINDE: A brief Survey of the Dutch East Indies. With Map.
Price 6d. (post paid, 7d.)

A BIRD'S-EYE VIEW OF LATIN AMERICA. With Map.
Price 6d. (post paid, 7d.)

THE TASK OF THE CHRISTIAN CHURCH: A World Survey. Edited by Thomas Cochrane, M.B., C.M. Price 7/6 (post paid, 8/-)

"A book which should be in the hands of missionaries, ministers, Church secretaries, Sunday School superintendents—in fact, anyone who holds any position of leadership in Christian work, whether at home or abroad."
British Weekly.

"A most valuable book which should be generally known and widely circulated . . . not only instructive but eminently readable."—*The New Outlook.*

THE LAND OF THE VANISHED CHURCH: A Survey of North Africa. By J. J. Cooksey. With Map. Price 2/- (post paid, 2/3)

"Mr. Cooksey has rendered very real service to the cause of Christ in North Africa. It is amazing that a land so near to the British Isles, so desperate in its moral and spiritual need, and constituting so shameful a reproach upon the Christian Church should create so little concern and call forth so comparatively little effort for its evangelization."—*North Africa.*

"The book is one of great, almost fascinating interest; it is wonderful how much information is crowded into its 100 odd pages."—*Missionary Review of All Nations.*

A GREAT EMANCIPATION: A Survey of Nyasaland. By W. J. W. Roome. Price 1/- (post paid, 1/2). With Map, 4/- (post paid, 4/3)

"Presents just the information required by students and workers . . . should be in the possession of all who have a concern for the furtherance of the Gospel."—*Christian.*

"The facts . . . brought together in this masterly statement deal with the land and its history, the people, the growth of the African Church, the missions in Nyasaland, the progress of Islam, education and the place of the Bible."—*Life of Faith.*

NIGERIA: The Land, the People, and Christian Progress. By J. Lowry Maxwell. With Maps. Stiff paper cover, 3/6 (post paid, 3/9)
Cloth boards, gilt lettered, 5/- (post paid, 5/6)

"Gives a bird's-eye view of the conditions in Nigeria from the Christian standpoint. . . . A picturesquely told story, giving a more vivid view of these things than a more elaborate and detailed description."—*U. F. S. Record.*

AN EASTERN PALIMPSEST: A brief Survey of Turkey, Syria, Palestine and Egypt. By O. Wyon. With Maps. Stiff paper cover, 2/6 (post paid, 2/9)

A SURVEY OF SUDAN, UGANDA AND ABYSSINIA is in course of preparation.

OTHERS WILL FOLLOW

WORLD DOMINION PRESS, 1, Tudor Street, London. E.C. 4

Indigenous Church Series

The INDIGENOUS CHURCH SERIES deals with the principles which should govern all efforts to plant the Christian Church in the various countries of the world.

THE INDIGENOUS CHURCH. By S. J. W. Clark. Shoals of letters of appreciation have been received, and their contents could be summarized in the words of one which says: "'The Indigenous Church' should be read by every missionary in the world."
Price 4d. (post paid, 5d.)

THE FIRST STAGE IN THE CHRISTIAN OCCUPATION OF RURAL CHINA. By S. J. W. Clark. Price 3d. (post paid, 4d.)

CHURCH PLANTING. By S. G. Peill and W. F. Rowlands.
Price 4d. (post paid, 5d.)

INDIGENOUS IDEALS IN PRACTICE. By W. F. Rowlands. (Second Impression.) Price 6d. (post paid, 7d.)

THE WAY TO WIN THE WHOLE WORLD FOR CHRIST. By J. MacGowan. A powerful plea for widespread evangelism.
Price 4d. (post paid, 5d.)

EDUCATION IN THE NATIVE CHURCH. By Roland Allen. Contains a comparison of two opposed conceptions of the Native Church, and a comparison of the divergent conceptions of Christian Education which spring from each. Price 6d. (post paid, 7d.)

THE ESTABLISHMENT OF THE CHURCH IN THE MISSION FIELD: A Critical Dialogue. By Roland Allen.
Price 6d. (post paid, 7d.)

MISSION ACTIVITIES: Considered in relation to the Manifestation of the Spirit. By Roland Allen. Price 1/- (post paid, 1/2)

OTHERS WILL FOLLOW

Special Articles, Short Surveys and World Dominion Reprints

HOW TO RID A COUNTRY OF LEPROSY. By R. G. Cochrane.

THE NEEDED GESTURE TO THE CHURCH IN CHINA. By A. M. Cable.

AMAZONIA AND ITS INDIAN TRIBES. With Map. By Kenneth G. Grubb.

THE MORAL PARALYSIS OF ISLAM. By T. P. Warren.

JUNGLE INDIANS OF PERU. By. R. B. Clark.

THE PEARL OF THE ANTILLES. With Map. By J. J. Cooksey.

Price 3d. each (post paid, 4d.)

LEPROSY IN INDIA: A Survey. With Map. By R. G. Cochrane.

Price 2/- (post paid, 2/2)

WORLD DOMINION PRESS, 1, Tudor Street, London, E.C.4

PB-07931
5-49
C

BV
2063
A45
Allen, Roland, 1869-1947.
Mission activities considered in relation to the manifestation of the spirit. London, World Dominion Press [n.d.]
33p. 25cm. (Indigenous church series)

1. Missions--Theory. I. Title.

337418

CCSC/ej